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fervent Catholics to be at the same time enthusiastic masons." These statements can be understood in the light of the author's lack of perspective, and are excusable as evidences of a shallow grasp on his subject; but there can be no legitimate excuse for the assertion that: "As in Spanish colonies, it was not the policy of the Spanish government in Santo Domingo to foster popular education." In the next sentence we are told of the establishment of the University of St. Thomas Aquinas in San Domingo City in 1558. There is a very interesting chapter on *The Remains of Columbus*, and the reader will find here for the first time a complete account of this controversy. The weight of evidence, the author holds, is strongly in favor of the Dominican contention. "It seems that, in spite of the acts of men, fate has permitted the remains of the Discoverer of America to repose in the principal Cathedral of the island he loved."

The author had an unusually attractive theme. He has not succeeded in contributing to the literature on Santo Domingo anything more than an ephemeral description of the people and of their romantic history.

The Life of John Cardinal McCloskey, First Prince of the Church in America, 1810-1885. By His Eminence John Cardinal Farley. New York: Longmans, Green & Co., 1918. Pp. vii +401.

It is now almost twenty years since the late Cardinal Archbishop of New York published the initial chapters of this Life of America's first Prince of the Church. Since that time, as he tells us in the Preface, the increasing demands of official life left him very little leisure for the work. From 1872 to 1884, the eminent author was Cardinal McCloskey's Secretary, and with true biographical instinct it was his custom during those twelve years to write down with little delay the records of conversations with Cardinal McCloskey and others. The result of this labor of love consists of several well-filled note-books and diaries, all of which were used in this biography. For the part taken by Cardinal McCloskey in the life of the Church in America during the forty years of his episcopate, the author personally searched or had searched the ecclesiastical archives of New York, Baltimore, Albany, Newark, Rochester, and Buffalo. Cardinal McCloskey

preserved very few of his own personal papers and hence the letters and incidents collected by the author have an added value because of their rarity.

The volume is divided into nine chapters, dealing successively with the Cardinal's early years in New York, his student days at Mount St. Mary's and in Rome, his years in the Vineyard of New York, where he was pastor of old St. Joseph's and President of St. John's College, Fordham, his elevation to the coadjutor-bishopric of New York during the middle years of Archbishop Hughes' occupancy of that great See, the seventeen years he spent as first Bishop of Albany, his succession to Archbishop Hughes in 1864, his elevation to the College of Cardinals in 1875, and his death in 1885, with a final chapter devoted to his inner life.

The underlying principles of John McCloskey's life as a boy, a collegian, a seminarian, a priest and bishop, were a loyal attachment to the Church and a childlike love for the Presence of God. His humility was obvious to all except to himself. "His modesty of speech, his benignity of manner, his great personal simplicity of heart, may not be to the eyes of the world," we are told, "the outward dress of a fearless and uncompromising disciplinarian or of a strong masterly personality in affairs of the Church and State. His dislike for public display and his careful avoidance of everything that might bring him before the public gaze are probably the most salient aspects of his character." His retiring disposition, however, did not exclude him from taking a very active part in all the important movements of the Church during those difficult years of reconstruction after the Civil War. He was undoubtedly one of the most prominent figures at the Second Plenary Council of Baltimore in 1866. Although the youngest Archbishop present, he was chosen to preach the opening sermon. Cardinal Gibbons describes the scene in his *Retrospect of Fifty Years* and relates the fact that a few moments before Archbishop McCloskey ascended the pulpit, a telegram was handed to him announcing the destruction of his Cathedral in New York by fire. "His Eminence preached in his usual tranquil and unruffled manner," writes Cardinal Gibbons, "and when I expressed to him the next morning my surprise at his composure, he replied: 'The damage was done, and I could not undo it.'" All the prelates present at the Council regarded Cardinal McCloskey as a man of

uncommon prudence and judgment. Possibly his most far-reaching part in the Council was his appeal for the foundation of the Catholic University of America which came into being a generation later.

It is highly significant of Cardinal McCloskey's independence of thought that he voted *non placet* at the Vatican Council on the question of papal infallibility. He was not opposed to the dogma of infallibility in itself, but declared himself against the expediency of defining it as an article of faith at that time. In speaking of the Vatican Council, Cardinal Gibbons, in his charming frankness of historical narrative, tells us in his *Retrospect*: "Never have I heard such plain speaking in my life; never have I seen men apparently more violently attached to their own opinions, nor less ready to give way to their opponents. There were times, indeed, when the excitement rose to fever heat, and when one was reminded of some of the earlier Councils, as, for instance, the Council of Chalcedon. But all the excitement was but the outward and visible manifestation of the burning zeal within, and when once the decision was taken and the Bull containing it promulgated, not one Bishop of that assembly forsook the See of Peter and the Catholic Church."

Bishop McQuaid, who was proverbially slow to praise, summed up Cardinal McCloskey's life in these words: "He was a prince among princes, a man of learning and of fine parts, and well adapted to smooth over the asperities of the past and quell opposition by the meekness and gentleness of his manner." Cardinal McCloskey occupied the See of New York at a time when the readjustments of life and thought after the Civil War required a most skilful guide and a prudent watcher on the Towers of Israel. His greatest success lay in harmonizing factors which threatened even then to become unmanageable and which indeed cast many shadows of unhappiness over the episcopate of his successor, Michael Augustine Corrigan.

The volume is well written and has been printed in excellent style, a credit to the publishers. Certain minor discrepancies and errors, typographical and otherwise, have crept in, but these can be corrected in a second edition. By a misspelling James "Fenwick," is given for the eminent architect Renwick, on page 348; a letter to Archbishop Hughes on page 198 is dated 1869, for 1859;

Dr. Pise is spoken of as Constantine Pise, he is usually known as Charles Constantine Pise; the date of Mrs. Seton's reception into the Church, as mentioned on page 13, is based on an uncertain calculation; and the well-known signature of James McMaster is minus the initial of his middle name Alphonsus, without which, the publicist never felt completely at home. In the Preface the Prince-Consort is mentioned as Tennyson's "King." These and other minor inaccuracies mar somewhat the excellent character of the book.

The best tribute in the volume to Cardinal McCloskey is as follows:

Cardinal McCloskey was above all, and through all, and in all, a man of God. He never sought the applause of the world or the honors of the Church. Life's great ends—peace of soul with God and preparation for the Kingdom above—were his constant thoughts. It was his to occupy the highest place within the gift of the Sovereign Pontiff. It was his to rule the great Archdiocese of New York, during those twenty years of reconstruction that followed the Civil War. It was his to conciliate opposing elements both within and without the Fold, at a time when both Church and State needed all their forces to cope with the tide of immigration which was flowing into the country. New York loomed large in those days on the social and political horizon of the United States; and to him, who by general consent was looked upon as the first citizen of the metropolis, came many of the heaviest burdens which then harassed our land. And yet no trouble ever robbed him of his soul's serenity. No difficulty ever marred the sweet tenderness of that face. He drew to himself all those that loved both God and the children of God. Thousands of unseen charities left his hands without the knowledge of anyone, even of those closest to him. There are living today some among the New York clergy, who were ordained by Cardinal McCloskey, and who hold his name in benediction. He is still remembered by all as a prelate who combined in a very remarkable way the high dignity of his office with the affectionate gentleness of a child.

It was these qualities of mind and heart which prompted the author to apply to Cardinal McCloskey the tribute Tennyson paid to Albert and to see in the dead Cardinal a constant wearing of "the white flower of a blameless life." Cardinal McCloskey lived a well-balanced life—one in which he used all the talents given him by the Creator as a divine gift placed in his hands for the betterment of his fellowmen and for his own eternal happiness.